342 514 In U Myaing's house the lavatory is in the kitchen and is walled off with woven KIU (kind of fiber) mat. There is a hole cut open in the board flooring, and the area underneath this opening also is walled off with woven KIU. U Myaing and family did not take their meals in the kitchen but in the house proper.

361 368 346 The PHON-GYI KYAUNG or monastery is located further downstream from the village. It is a two storied brick building comprised of nine rooms, each 6 TAUNG square. Children are not taught here but learn their lessons at the government school. This school, which is on [872] [364] YWA-GYI-ZWET side, teaches pupils up to the tenth standard. Below the PHON-GYI KYAUNG is the cemetery.

The houses in the village are separated one from the other by eight feet on each side. The rows of houses facing the river have porches on 342 both sides. U Myaing's house is typical of those found in the village - some may be more elaborate, some less. His house had been built only 435 six or seven years, and cost Rs. 3000/- at that time. There are no [651] accounts for each of the separate items and U Myaing does not remember. The land was free and they did not have to pay any revenue on it. ●[366] Separate from the houses and on the riverside is a huge platform built [252] to process fish including the making of NGAPI. U Myaing had no land that [illegible] owned round the house, although he could use the land directly in front of the house for various purposes.

U Myaing describes his house as follows;

342 592 "It is a wooden house, made of wooden posts - a two storied structure. The roof is of slates. Walls are of ZWE-NYA-ZWE wooden boards (boards 8 inches wide and about ¼ inch thick) and there are four rooms. Other people have similar houses. It is a LAY-HSE-KIN (a four-tree-house or a house which has four supporting poles across the frame) and all seven of us live in the house. We drop a kitchen from the back and cook there. The kitchen has three windows at the back, with one door leading into the house. We all live together in three rooms. We keep bedrooms. (U Myaing is speaking of a sketch of the house here). This side is for visitors - there is a room for people who come to buy goods. The old mother and the children live in one room and I and my wife in [366] another with the smallest child. We eat in the front part of the house in one room at the foot of the sleeping place. There are nine 6 TAUNG rooms without partitions on each of the two floors. The sides of the house are enclosed with timber planks of IN wood, but the bedrooms are also partitioned off. It is very wide and roomy to live in. The floor is made of teak planks."

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

290. PAREIKAYA DEALER.

weather sale-booths (*taweza*), for trade with the hill-people, at central points as far from the towns as canoes can navigate the stream. They sell dried fish and *ngapi*, salt, oil, pease, sugar, spices and tobacco, pottery and crockery, plain and coloured yarns, needles, thread, cloth of every sort, elastic belts, under-vests, matches, tapers and soap, kerosene oil, pencils, pens, ink and paper, playing-cards, beads, spectacles, mirrors and fancy articles from Europe, besides biscuits, sardines, and condensed milk. All these wares are sold in the larger villages as well. Sale-booths are set up at every festival, chiefly for refreshments. But there is nothing corresponding to the fairs of India and the West.

Both men and women smoke tobacco. Children begin at four or five (No. 21). The Burman cheroot (*seleik*) is a roll five to eight inches long and an inch thick, consisting of chopped tobacco-leaf and the pith of the tobacco stem, with a wrapper made of the inner skin of the spathe of the betel palm, or the spathe of maize, or else the leaves of *pauk*, *thanát* or *bambwé*, which are smoothed on a hot stone. The Burman exquisite toys with this cheroot much as the Japanese does with the fan. The fan is not affected by men or women in Burma. Good cheroots are also rolled of plain tobacco-leaf, in the Indian way; they are very strong. Unlike the Shans, Karéns and Chinese, with their pipes, and the natives of India with their hookah, the Burman sticks to the cheroot. Tobacco is grown on the silt banks left dry by the rivers (Nos. 191, 264); but the bulk is imported from the South of India. A delicate "birds-eye" tobacco is prepared by the Karéns and Shans on the North-East; it is shredded green, and does not keep well. At intervals on the main lines of

291. BAZAR SCENE, BURMA PROPER.